1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

824 283 Il-käk ooitaunyeki 'ng-opit:

1. Ol-mesera.
2. Ol-darpoi.
3. Ol-dōpai.
4. Ol-tepesi.
5. Ol-depe.
6. Ol-churai.
7. Ol-musalala.

The trees from which rope is made:

1. *Adansonia digitata*, L.
2. *Kigelia africana*, Bth.[1]
3. *Sansevieria cylindrica*, Boj.
4. *Acacia Seyal*, Delile.
5. *Acacia Merkeri*, Harms.
6. *Acacia robusta*, Burch.
7. *Musa Ensete*, J. F. Gmel.

Ol-chani ooitaunye 'l-muran 'ng-opit naashetye 'l-taighan:

The tree from which the warriors obtain the cord for binding their plaits with:

824 954 955 578 O-reteti.

Ore sii ten edek ol-tuñgani ol-likae, pe baiki en-diata, neipot ol-likae meōu anotaki, nēāniki eng-opito o-'reteti, nepik 'n-guti-alle náirōua oo 'musetani oñgwan.

Ficus, near *F. elegans*, Miq.

If one man curses another, and the curse takes effect, the man who has been cursed calls the other and asks him to spit on him and to tie on his arm a strip of cord made from this fig-tree. The cord is first of all dipped in hot milk and then four beads are threaded on it.

824 Il-käk ooitaunye 'l-oibonok 'mashon:

The trees used by the medicine-men in making their medicines:

1. Ol-oirien o-'l-tarakwai.

1. The heart-wood of *Juniperus procera*, Hochst.

2. 'Ng-abōbok oo 'n-dana o-'l-mokongora.

2. The roots and stalks of *Lantana sp.*

3. O-seki. Ninye ol-chani sidai too-'l-Maasae; eata 'mashon enye naaji Ol-okóra, neitau 'l-oibonok.

[1789] Eata sii 'l-ñganaiyok ooinos in-gera nēji 'N-gululu o-'seki.

3. *Cordia ovalis*, R. Br. This tree is thought much of by the Masai, and a charm made from it, which the medicine-men use, is called Ol-okora. It has, too, an edible fruit, called The berries of the Cordia, which the children are fond of.

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4. 'Ng-abobok o-'l-kioge.

4. The bark of *Courbonia virgata*, Brongn.

5. 'N-dana o-'l-asasiai.

5. The roots of *Osyris tenuifolia*, Engl.

[1] Or *Kigelia pinnata*, DC.

/18 cont./

791 dare to appear unsummoned before the mighty one. Thus, the Masai living on the military station of Moschi /Moshi/ remained hidden during Zendeo's presence when the latter visited it at the beginning of 1896, and my Masai servant did not dare deliver a message either to Zendeo or to an attendant sitting beside him.

The aim of the chief's policy is the unity and strengthening [648] of the Masai. By letting the rapacity of the warriors spend itself in expeditions against foreign tribes, he protects his own people from devastating civil wars for which the endless friction of the districts among themselves would give continuous occasion. This influence makes possible for him the belief that a victory is attainable only through the secret power of the war medicine that he alone knows how to manufacture, and a defeat must inevitably come if he predicts it. Neither he nor his closest relatives go to war. He gives remedies against epidemics and sicknesses -- as a [755] [782] rule in the form /19/ of magic medicines -- and orders supplication feasts in honor of the Masai god 'Ng ai. He reads the prophecies [787] from an oracle game of the kind of the counting off of buttons. From a neat's horn provided with a leather cover (Fig. 1) he takes a handful of river pebbles, puts one or several of them aside, and throws back the rest. After he has repeated this several times, he announces his prophetic verdict, which often enough is worded in Pythian ambiguity. The game, like the lineage, is called en̲ gidon̲. The office of ol oiboni is hereditary and has been handed down until the most recent times from father to the eldest son of the principal wife. The badge of his office is an iron club.

Fig. 1.

791 The Masai do not know much to say about the genealogical 613 tree of the El oibonok. The first four or five names that it contains 173 belong to chiefs who ruled in early times. These names are: 791 Kidoñoi, Geriga, Bargumbe (Barnjumbe), and Lesigiriẽschi. The 175 next chiefs are historical and descend from modern times. The first of them, Kibebete, seems to have ruled at the beginning of the nineteenth century; he was followed by his son Sitonik, who

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791 understand what such a success meant. Mbatyan demanded thou-
727 sands of workers, and they moved obediently, in endless long lines,
466 men, women and children, toward the steppe area of Kisongo, lying
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Merker phot.

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Ill. 4. Zendeo, the present chief of the Masai.

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791 west of the mountain, where the mighty one resided, like his
727 ancestors. There they had to dig a long water channel, whereby --
466 a further particular humiliation -- the men had to work in rank
[462] and file with the women. Encouraged by these and other successes,
175 the Masai became more and more arrogant, and they extended
648 their war expeditions farther and farther. It was not only the
721 Negro tribes of the interior who had to suffer under their lust for robbery and murder, they even penetrated into the immediate hinterland of the coast and directly approached the coastal cities of Mombasa, Tanga, Bagamoyo, and others.

175 The belief in the magic means for healing purposes which
791 Mbatyan gave those seeking help, and whose chief ingredient
• 755 quantitatively was the vanilla-scented, pulverized wood of the ol mogongora liana, was so deep-seated in the people /21/ that it was often supposed to have actually brought to the people

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/21 cont./
[765] recovery from their pains. Mbatyan earned outstanding merit
[232] through the discovery of a protective vaccination against lung
[173] disease of cattle. According to the corresponding accounts of
[787] Zendeo and four old Masai, Mbatyan, several years before his
[648] death, had already prophesied the appearance of rinderpest that did not take place until after it and the subsequent subduing of the Masai by Europeans. In the outward appearance of this man nothing divulged his power. On a thin, average-sized figure sat an ugly head whose face was disfigured more particularly by the lack of one eye -- allegedly a birth defect. This latter circumstance led to the origin of the legend that the chief must always be one-eyed and that the father should destroy in childhood one eye of the son later following him. The face was even more repulsive because of a scanty, slightly gray full beard.
[826] That is, in contrast to the other men, neither the ol oiboni nor
[302] the el goiatek and el kiborón mentioned farther below may pluck out their beards, because they would lose their supernatural power through the removal of the beard hairs.

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The chief's village consists of a large number of kraals lying close together, several of which serve as the dwelling of the ol oiboni with his numerous wives. Mbatyan had about 200 wives; the still young Zendeo has only 20 of them. No strange man may enter these dwelling kraals of the chief and his wives or appear in their immediate vicinity. Close by are found the rest of the kraals, one of which is intended for conferences and receptions and in which a few older men close to the chief as helpers and advisers (el dunganak oirorié ol oiboni) live with their families, whereas the others are occupied by warriors who form the defense of the village and, on the marches of the chief, his bodyguard. In his last years of life, when Mbatyan was mentally disturbed, he often spent months on the open steppes in a small hut made of branches, around which the warriors accompanying him camped in a large circle. The ceremony in the chief's camp is very simple. One of the men wandering about idly in the village leads the newcomer into the conference kraal, where he waits for the chief. As soon as the latter appears, the stranger

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687 [626] 683 There is no special punishment for cowardice in war. The warriors, however, mock the coward in front of the girls and make him ridiculous in their eyes. One who makes anyone ill through sorcery pays a head of cattle to the one bewitched. If the latter dies, the sorcerer must pay the fine levied for murder and is himself driven away.

681 The death penalty is carried out in that a band of armed men attack the defenseless sinner and kill him with spears. For a war /217/ traitor the execution is carried out by warriors, for an arsonist, by those injured by him. Fines are usually paid in installments. In general their amount is not fixed for the individual offenses. In the one area this, in the other that is regarded as the norm. Diminished ability to pay because of precious livestock sicknesses or unsuccessful wars naturally lowers the fine. Moreover, if in the district the fellow members of the lineage or tribe of the perpetrator have a preponderance in numbers or power over those of the injured one, the fines are considerably smaller than in the opposite case; then murder is often punished as negligent homicide, or many a time even left entirely unpunished, just like other crimes or misdemeanors. [672] Irresponsibility is regarded as mitigating in some districts, in others not. An attempt is not punished. Self-defense is not mitigating. [714] [701] [684] [685] A degrading punishment exists only for the warriors and consists of cutting off the guilty man's braid-coiffure, as is well known, one of the insignia of his standing. This punishment is said to be inflicted most frequently for rape committed on a married woman, less often also as additional punishment for theft. Innocent accused persons 734 are remunerated with a goat or a sheep. The mentally ill occupy 672 an exceptional position in the legal world only insofar as they are unable to pay fines. In most cases their people are then liable. The latter therefore keep in fetters the sick person who is inclined [755] toward misdemeanors or crimes. Frequently, too, if an ol goiatiki does not succeed in curing him through magic remedies, he is tied to a tree at some distance from the kraal, to be devoured by predatory animals.